

# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 29.

NEW-HAVEN, DECEMBER 13, 1834.

VOL. XIX.

## Missionary.

*"Go ye into all the World, and preach the Gospel to every creature."*

*From the American Baptist Magazine for November.*

### BURMAN MISSION.

RANGOON.

#### FROM MR BENNET'S JOURNAL.

Our accounts from this station, published last month, were of a most encouraging character, especially in relation to the movement among the Karens in favor of the Gospel. The present journal gives further particulars. The bigoted Boodhists, it seems, becoming alarmed, have instigated the Government to lay its arm upon the mission. Christians of America! read, and pray for your persecuted brethren in Burmah, that no man's heart may fail him for fear. God can now, as heretofore, cause this adverse event to "turn out rather for the furtherance of the gospel."

#### *Visit to the Woongee.*

Oct. 2.—In company with brother Cutter, called on the Woongee. I took with me a small number of our tracts, bound up, with three maps pasted to the covers. Brother Cutter carried the Digest, by brother Boardman, handsomely bound. When we arrived, we found him seated on his cushion, surrounded by many of the officers of the place, and their attendants; so that the audience room was pretty well filled. We took our seats on a mat, at some distance from him. He soon perceived the present I had in my hand, and asked me what I had brought. I informed him, and passed the book up through several hands. When he had opened it, he discovered the maps, and called me up to him, got down off his cushion, and familiarly began to ask for explanations, &c., which I answered him as well as I was able.—He looked the maps over, then opened and read a part of several of the tracts; and, pronouncing it all good, he closed it, and called for brother Cutter's book. This being enclosed in a wrapper of marble paper, after he had taken the paper off, he expressed much pleasure at the beauty of the paper &c. He then examined the book, and manifested much gratification at the gilding, &c. He opened it, read the first, and part of the second prayer; then looked it through, and said it was good. He inquired how many Talings had entered our new religion in Maulmein; but he did not ask if any had believed in Rangoon. He then inquired how it happened, if

God was so merciful as our books represented him to be, that there was so much misery in the world—some born handsome, and some ugly, &c.; and received for answer, that when the world was free from sin, it was also free from misery, &c.; and that the latter came in consequence of the former—that death, sickness, and pain were the result of sin, &c. He then repeated the subjects of many of our tracts, of the destruction of the world by the flood, when Noah was saved, because he was a good man, &c.—He asked several other questions, and showed that he was pretty well acquainted with the theory of the Christian system, at least, for one who has all his lifetime been bowing down to senseless idols.

#### *Inquiry increasing.*

27th. Lord's-day.—Preached from Matt. v. 3. Ko Tha-byoo complains that the Karens throng his house, so that it is braking down. Crowds have all day long been coming and going, and he has been very busy preaching from morn till night. They are here from various parts of the country, and many he has not seen before. They are very urgent from Bassein and Dalla, on the southwest of us, and from Namboe and vicinity on the north, that Ko Thah-byoo, or some Karen teacher should come among them and teach them to read, and preach to them the gospel. They offer, of their own accord, to build zayats, school-houses, &c. &c. O, for laborers to enter this whitened field, and gather the golden grain.

28th.—Our house has been thronged, to-day, by Karens from various places around Rangoon, who listened most attentively to the gospel. The Karens here, generally, understand Burmese pretty well, so that an interpreter is not needed. Poor people! how my heart has been affected for you to-day, when, hearing the honest, simple truth, you confessed that you were ignorant, and wished instruction. How unlike the proud, pharisaical Burmese, who feel proud that they are not like other men, especially the poor Karen!

29th.—This evening, went out with tracts to the burning ground, where every thing is very showy and splendid, preparatory to the burning of the priest's body. Gave away 1000 tracts.

#### *Karen Candidates for Baptism.*

Nov. 3d. Lord's-day.—Twenty-two present at worship. Preached from Matt. v. last verse. After worship, three Karens came forward and asked for baptism. Two of them passed most admirable examinations, and perhaps the third would, could he have conversed as well in Burmese. The native

brethren seemed surprised at the readiness of their answers, and the correct notions they seemed to possess of gospel truth. They evidently appeared to have been taught by the Spirit. These men say, that from the first of their hearing of Jesus, from Ko Tha-byoo, six months since, they have believed, and prayed daily to the Eternal God. They keep the Lord's-day, and meet together to read the tracts, and instruct each other. One of them says that, not long since, he was tempted, by a neighbor and his wife, to join them in the worship of feeding of the Nats, but he refused, saying "he meant to worship Jesus Christ to the end of his life." The neighbor then asked if Jesus could save him from the power of the Nats, &c. He said he *did not know*, he had been *told so and he believed it*. He *knew*, the Nats could not save him from sickness or death, though he should feed them ever so much; and he meant to go to Rangoon, as soon as he could, and find out more of Jesus Christ. When told that this neighbor of his was made use of by Satan, to tempt him to sin, he said he did not know, but it seemed very much like it. As the Sankai, mentioned Oct. 13, could not come to-day, having a lame foot, and as we wished to be more thoroughly acquainted with these men, they were advised to wait until the next Lord's day, or some other opportunity, when the church would again examine them; and, if received, they would be baptized. The number of attendants at our evening worship has been more, for some time past, than formerly, which is encouraging. During the last month, more than 6000 tracts have been disposed of; and, one day, as many as 300 were called for at the house.

#### *An old Rangoon Disciple.*

Nov. 4.—To day the young men called below, who say that, in their neighborhood, two days distant from this, one of the old Rangoon disciples, Mounng H'ren, preaches the Christian religion to his neighbors, and exhorts them to believe in the Lord Jesus Christ. We have never seen this man, and we sent him word we should be glad to have him come and see us.

Nov. 7.—The geography man, from Henthadaw, mentioned October 4, called again to day, to know a little more of astronomy. He seems little to fell, that though he should understand all which pertains to the visible heavens, yet if he does not love the Lord Jesus Christ, his wo is certain.

#### *Four Karens Baptized.*

9th.—More than twenty Karens came to day, from Manbee, and among them are those who asked for baptism last Sabbath. We had 12 of them at evening worship, and it would have been exceedingly gratifying, could our friends in America have heard the examination they underwent after worship.—When we consider that it is only a few months since they first heard of the gospel, and know they have not been taught by human aid, we are forced to believe they have been taught from above. Four of this number have come for the express purpose of being baptized on the morrow.

10th. Lord's day.—Thirty-two present at worship; after which the four Karens were examined and received. Soon after this, they repaired to a tank, near the city, and were baptized. This afternoon,

the celebration of the Lord's Supper was observed;—twenty two communicants present. After evening worship, had much interesting conversation with the Karens. Many of them, besides those baptized, appear to believe with all their hearts. They have entirely thrown away their old superstition of Nat worship. They broke short off with strong drink, (a Karen besetting sin,) and since they have heard the Gospel, they have kept the Sabbath day.

#### *Ko Long.*

11th.—To day, the Karens left for their homes, rejoicing in the truth which has so recently reached their ears. To-day a man from Pahgan city, Ko Long, called to see me. He has been listening to Mounng En, below, for several days. He says he has been more than seven years in search of the truth—that he has endeavored to keep the law of Gaudama, &c., but became satisfied it was all a delusion. He declares he had never heard of Jesus, of us, or our books, before he came here, and yet he says he was convinced, some years ago, that there must be an Eternal God, and that he must be the Creator of the world, and all things we see. It will readily be perceived that his mind was prepared to receive the truth as taught by the Holy Scriptures. This evening, Ko-Thal-byoo, and Kat Shay, one of the Karens just baptized, proposed that some one of the teachers should go into their village, and preach Christ to the people. This is just what is anxiously desired. But I cannot leave Rangoon. Of course, we must depend on Maulmein, where there is a cluster of American teachers.

14th.—The Paghan inquirer, Ko Long, has been here most of the day, desiring to know more of the truth. I gave him a New Testament, which I pray he may be enabled to peruse with profit. The man from Ava, (mentioned April 30,) has come down again, and called to-day. He says he gave to one of the King's brothers a book he obtained here, who said he had one much like it, which he had had for two years, which he had read, and liked; and wished this man to procure him a Testament when he came down to Rangoon. I shall, with much pleasure furnish him with not only a Testament, but our other books. He enjoined on this man, however, strict secrecy, and that he must not let any one know he had our books. Several of the followers, of this man wished books, which I gave them. This man, and several of his followers, seem very favorable to the truth, but the fear of persecution prevents them from openly avowing it.

#### *Omens of Danger.*

Dec. 1st.—In my walk this evening, met a man of a small office in town, who wished tracts; he said he believed the religion of Jesus was true, that he did not worship at the Pagodas, &c.—that it was not only useless, but worse than useless. As we met on a public road, and many were passing, he seemed afraid to be known, and as a lad stopped in order to hear our conversation—we parted. I gave him one of our tracts; he wished more; but as I had no other with me, I requested him to come to the house, and I would supply him; but he said he feared to come! This, with several other appearances we have lately seen, seem to indicate that there is only a pretext wanted to make trouble. We try to pray for wisdom and prudence, to direct us in every time of

need, and do not forget that we are in the midst of wolves, who would rejoice to devour us.

#### *A Storm of Persecution.*

Mah Zee and her sister, who came here on a visit to their friends a few days since, have been driven from their boarding place; or, in other words, the poor widow with whom they eat, who is not a disciple, was threatened for feeding the heretics, and dares not have them there any longer. I learn this evening, that Ko Thah-a was called to day by the south Raywoon; and as he was not at home, the men sent for him took his niece, and confined her in the stocks. But as two of the disciples promised to deliver the Pastor on the morrow, she was liberated. They could not find out what offence the Pastor was guilty of, only that he was a teacher of the foreign religion. What will come out of this, we cannot tell; our trust is in the Lord, who we know can bring good out of seeming evil.

12th.—The men, according to promise, accompanied Ko Thah-a to-day to the Raywoon's, where he was accused of being a teacher of the foreign religion, and had one or two disciples, which he denied—of baptizing Karens; to which he replied, he was not the Karen teacher—with many other accusations, some true and some false. One of the members of the church, who was present, came and informed me of the above. We are in very straitened circumstances, and need much wisdom and prudence to direct us. We know not as yet from what quarter this blow comes, and of course have no other way to act just yet, than to be patient, and trust in Him who rules all things. I would apply to the Woongee, but I learn from several sources, and some of them entitled to credit, that it is in pursuance of his order; if so, it would only make matters worse.

13th.—We learn nothing new to-day, only that a young man, who is one of the Woongee's guards, sends us word, that it would not be well for the disciples to come to our house at present, as persons are appointed to seize all such, and take them to the Young-dau, (King's Court.) I am very much perplexed, as we have now no disciple with us from Maulmein, who, being a British subject, could go out and see what is going on.

14th.—To-day two women from Manbee came, who have been here before, who have asked for baptism, and who hoped to be heard by the church to-morrow; but, on hearing of the imprisonment of Ko Thah-a, they design returning in the morning. They are much disappointed, but not disheartened.

15th.—Lord's day.—Early this morning, four more Karens from Manbee came in, some desiring baptism; but as they had heard of Ko Thah-a's seizure, and of the order to seize all who came here, they did not stay but a few moments. One of them, who has been baptized, said, "All this affair is only for a little time; it cannot prosper; for, though for the present they may appear to suppress the new religion, yet, ere long, it will burst forth like fire smothered under straw."

#### LITERATURE OF THE BUDDHISTS IN BURMAH.

The most important religious work, and that which is most referred to as authoritative, is the *Bedagat*. This consists of three grand divisions; viz. 1. Wee-

nee, containing five books which comprise the commands of Gaudama for observance of his priests; 2. Thoke-tan, which is in three books; 3. A-be-de-ma, in seven books. It was 458 years after the death of Gaudama, in the reign of Doko-ta-kah-ma-nee, that these books were, according to Buddhist authorities, "miraculously transcribed in one day from the original which is now lost," but which, in the estimation of most persons who have investigated the subject, never existed. In the reign of Nam-ma, 930 years after the transcription, they were translated out of the Thee-ho language into Magadhu or Pali by Boke-da-gau-thah, a great religious ascetic, and brought to Sam-boo-de-pa, or as the Burmans say, our Island. Abridgements of these have been made; they are variously interpolated, and commented on. The grand purport of them is to offer inducements to the people to make liberal offerings to the priests, and provide largely in every way for their accommodation. This is done by telling stories of the rewards received by those who had been bounteous in their presents to the priesthood, or the calamities inflicted on the refractory. Dzat, an account of one's own existence or life, given by one's self, is commonly applied to the different existences of Budhas, and particularly to the existence or lives of Gaudama the last Budha, 650 of which are counted in the extant Buddhist Scriptures.

The Burmans have histories of their kings rather voluminous, but the copies are scarce and little read. It is understood that major Burney, late British resident at the court of Ava, has obtained a pretty extensive collection of their historical works, and from him at some not distant day, a full account of them may be expected. Yooah-tee-theet is an astrological book, by which is determined the proper time to found cities, and by which their future destinies are known. Yat-tar-rah is a charm or astrological calculation which is impressed on metal or any substance, and deposited in the earth, over which (on account of its magical power,) it is supposed an enemy can pass.

From "The Star in the East," published at Smyrna by Mr. Brewer.

#### FIRST FOUR YEARS

OF THE AMERICAN INDEPENDENT SMYRNA MISSION.

##### *Second Charity Girl's Schools.*

With the aid of the income accruing from the Frank School, a third school was opened in a part of the city called the Point, remote from our other three schools. This was continued for more than a year under the care of Mr. Zapheires, an elderly Greek master from Trieste, and contained usually from 60 to 80 pupils. Considering the comparatively small expense at which it was sustained, it has proved a most useful school. At present it is carried forward by our missionary brother, Mr. Jetter.

##### *Extended Operations.*

It was an interesting crisis at which we began our missionary work in Smyrna. The return of peace had allayed the suspicions of the Turks, and the fears of the Greeks, yet left the latter greatly impoverished, both from the war of their own revolution and the still more recent struggle with Russia. This golden season for attempting innovations in long established systems, it was evidently desirable to improve. Accordingly we could not resist the encouragement of helping to ex-



tead in different quarters the benefits of improved methods of education.

#### *Smyrna and Vicinity.*

Various schools on the system of mutual instruction, which now sprung into existence among the Greeks, as well in Smyrna as in the surrounding villages, received more or less aid from us, yet lest exclusive attention to schools should awaken too far the apprehensions of the superstitious, considerable donations were likewise made to the Greek hospital, and various societies, and objects of public utility. Nor on a review does it seem to us that these appropriations were injudicious. On the contrary it still appears, that the general good of the cause required them, as well as other expenditures beyond the limits of Smyrna.

Several donations were likewise made to the cause of education among the Armenians, among whom we have reason to believe we were the instructors indirectly of establishing two girl's schools, and of raising the pupils of their academy from their sheep skins on the floor, to the use of convenient seats and writing desks.

#### *Haivali.*

At Haivali or Kydonia; opposite the northern part of Mitylene and the seat of a flourishing Greek college prior to the revolution, we had the satisfaction, in conjunction with Mr. Arundell, the English Chaplain of Smyrna, of teaching for more than two years, several hundred Greek girls. Before closing our labors there, we also succeeded, through the aid of Mr. Lewis, in completing a convenient school room, where and in other parts of the town, about 300 pupils, mostly however boys, are now in a course of instruction. Thus from amidst its scarcely extinguished embers and still tottering walls, many a gem may be gathered up, to shine as we trust, in the Redeemer's crown, when the fires of the last great day shall have consumed alike the works of the oppressed and the oppressor.

#### *Vourla, etc.*

Our contributions and exertions at Vourla, (the modern representative of Clazomenae, on the southern side of the Smyrna Gulf,) aided by the worthy Greek physician, Lambrinos, had unquestionably an important influence in the establishment of their yet flourishing Lancasterian school. Similar though less assistance, was given to the people of Alacetta, a town nearer to Scio. The aid rendered to the unhappy inhabitants of that Island, was rather expressive of our sympathy than of material benefit to them. Every benevolent heart must rejoice, that with little more than the cup of cold water for their encouragement, the miserable multitudes, who have returned to the spot of their father's sepulchres, have, with genuine Grecian thirst for knowledge, provided teachers for more than a hundred of their children.

#### *Constantinople.*

While residing at Constantinople in 1827, and before missionary schools had been established in Greece or any part of the Turkish Empire except Syria, one of our number had already collected 50 Greek girls in schools near that city. The first Lancasterian school however originated with our friends Messrs. Lewis and Barker, while spending a few months there in the summer of 1830. At their earnest solicitation we joined in sustaining this school and in fitting up a convenient room, which, together with all the furniture of the school, was consumed in the great fire at Pera. Before the arrival of any Missionaries to make this a permanent station, its example had already led to the establishment of two or three others in the suburbs and neighboring islands; and had attracted the favorable notice of the Greek Patriarch.

#### *Patmos, etc.*

Visiting this interesting isle during the prevalence of the plague in Smyrna, we found their recently established school of mutual instruction, entirely suspended through want of funds. We could not forbear therefore from sustaining this for more than a year, as well as aiding the destitute Hellenic school in the same place. On the same voyage we contributed largely towards the maintenance of a Lancasterian school in the island of Nios, the reputed place of Homer's death, as the continent of Asia Minor was of his birth.

#### *Ipsara.*

With the assistance of Mr. Hill of the Athenian Mission the first assistance, we continued to maintain a Lancasterian master in this island which suffered so dreadfully in the Greek revolution, until the pressure of debt compelled us to close our ears to the importunate cry of its miserable inhabitants.

#### *Seven Churches of Asia, Jerusalem, etc.*

Besides several journeys of observation taken among several others of the seven churches, schools, of Pergamos, Thyatira, etc. have been assisted by us. We also contributed towards defraying the expenses of Gabriel of Pergamos, a young Greek priest very zealous in the cause of education who had resided some time with us, and afterwards, on his journey to Cyprus and Jerusalem, was active in stirring up his countrymen to the subject of schools, though he was not successful in opening one at the latter place for the want of funds. An Irish gentleman, we are happy to say, has since made provision for an adult school at Jerusalem.

#### *A VINE PLANTED IN THE WILDERNESS.*

#### *From the Rev. Robert Stewart. Canton, Illinois.*

About the 1st of July I journeyed northward eighty miles through Peoria county, into Putnam county. In the north of Peoria county there is a settlement called Prince's settlement; a man of this name first settled the place. Every family except two in the settlement were in some way connected with the Presbyterian church. During a tour to the north, I preached there, on my way, and again on my return. Upon the request of the people, I agreed to go back and hold a protracted meeting and form a church, which I did on the third Sabbath of August. Brother Baldwin met me there, and we had a good meeting. The people had prepared a place for public worship in the woods. On Saturday seventeen members gave in their testimonials of church membership, and we organized them into a church, and five ruling elders were chosen, and on Sabbath were set apart to that office. On Sabbath two were added by profession of their faith. This was solemnly interesting. Here were fed and refreshed a little company of God's children, that had been away in the wilderness, deprived of the public means of grace for about three years. Several young persons presented themselves as inquirers, four of whom expressed a hope, and have since united with the church. Thus, we see this little vine was no sooner planted than it was watered by divine grace, and began to bear fruit. Two weeks afterwards I visited this place again, and two others were added by letter, and a good state of feeling prevailed.

This place is nearly forty miles north of Canton. The intermediate country is rapidly filling up, and is as fine a part of our state as any previously occupied, and calls loudly for a missionary. Indeed, in one

settlement, ten miles north of Canton, there are materials now for another church, and a prospect of the number speedily increasing. Here I have only preached once, but I expect occasionally to supply them. There is need of more ministerial labor within a circle of six miles from this place, than I am able to perform; but the call is so loud, I feel it my duty frequently to go beyond this circle.

#### THE FIRST GRAVE.

Early in September I was called to preach a funeral sermon twenty miles north of this place. This was a solemn occasion. A man from Connecticut, early in the summer, had removed to the place, with a flourishing and rising family. The settlement was new, and but three or four families in it. He sickened and died of the fever. His wife, having heard of me, sent for me to preach the funeral sermon, I attended. The few hospitable neighbors were gathered, and after sermon from these words, "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they rest from their labors; and their works do follow them," we conveyed the departed to the first grave that had been opened in that region to receive the body of a *white man*. It was solemn to break our way through the tall weeds and brush where human feet had seldom trod; and in the midst and stillness of this wilderness, in the first opening tomb, deposit this body. I administered all the consolation I could to the afflicted.

#### APPEAL FOR LABORERS.

Dear brother, place the map of this region before your eyes; take your position at Canton and go north eighty miles, and you find brother Farnam (I suppose) go down the river southwest fifty miles, and you find brother Watson; go west, and you find brothers Turner and Hardy ninety or one hundred miles from me; and I ask, is there not need of one other missionary on the "Military Tract?" I have no neighboring minister except those I have mentioned, between the Illinois and Mississippi rivers, till you find brother Kent, away out so far to the north, that he seldom sees his brethren in the ministry,

*Home Missionary.*

### Miscellaneous.

#### PRESIDENT YOUNG'S ADDRESS.

At the late anniversaries in Lexington, Ky., President Young delivered an address before the Home Missionary meeting, so rich in facts, and so convincing in argument, that a copy was immediately solicited for publication in the Cincinnati Journal. In accordance with this request, Mr. Young has furnished the following which we commend to the attention of all the friends of Home Missions.

*Cincinnati Journal.*

The Muhlenburg Presbytery, said Mr. Young, in the southern section of this State, embraces within its boundaries, eighteen counties, containing, four years ago, at the last census, a population of 118,583. To supply all this region with the gospel, our church, as its share of the work, furnishes but seven preachers—or, one preacher to every 17,000<sup>9</sup> souls. The

Transylvania Presbytery, of which I am a member extends over twenty-three counties. In seven of these are located all the Presbyterian preachers who live within the boundaries of our Presbytery. In these seven counties are found eleven preachers, and 91,481 souls; so that in these counties, we have one preacher to every 8,316 souls. In the other sixteen counties are found 91,856 souls, and not one Presbyterian preacher. Throughout all this peculiarly destitute region, there are comparatively very few members belonging to any denomination. Where churches of other denominations do exist, they are very feeble, and the members very few. All the preaching which they ever hear, is from men, who, however we may be disposed to respect their integrity and zeal, are utterly destitute of those attainments, which our church has always considered, and which almost all other churches have recently begun to consider as indispensable to those who undertake the responsible duty of interpreting the oracles of God to their fellow men. Shall this state of things continue? Shall there be no exertions made by us to communicate those saving instructions which the gospel exhibits? We cannot plead that these people will not hear. There are many places in this region, where crowds can easily be gathered, and attention easily secured, by an intelligent herald of the Cross. I have myself, in an excursion with a brother through a part of this region, seen a large audience give uninterrupted attention to services that were continued for three hours together. Many stood during the whole meeting, without changing their place, and without manifesting any symptoms of weariness or restlessness. Earnest desires were expressed by these people, as well as by others, in various places, that such visits might be frequently repeated, and that men might be sent who would permanently supply them with the kind of preaching which they desired. Even the most unpromising of these places is a spiritually hopeful and desirable spot, compared with the situations which a Neff and an Oberlin occupied, and where their labors were followed by such precious and extensive results.

Permit me to state one or two facts, to show that numerous congregations capable of supporting the gospel themselves, might soon be gathered throughout all this region, if pious, laborious, and enlightened teachers were sent, and for a time sustained, in laboring among the people. In one small village, a church has been organized within the last six years; and through laboring under the disadvantage of having no house of worship which it could claim as its own, and of being permitted to occupy the common building but once a month, it has grown until it has become strong enough to support a pastor half his time, and to raise near \$1000 to build a house where its members can worship without interference from others. Another case is that of a congregation, which now numbers upwards of one hundred members, in a county where, a few years since, but one Presbyterian was to be found. This church has grown up under the labors of a man who lives twenty miles distant, and whose services are engaged four Sabbaths in the month by two other churches. All the preaching which they have received, has been on week days and on those ninth Sabbaths, which, when they occur, (as they do four times a year,) the preacher was, by

\* I feel fully warranted in disregarding fractions, and making the statements in approximating round numbers, as the increase of population since the last census has been considerable, and of course the destitution is now greater than I represent to be.

the turns of his engagement with his other churches, permitted to spend where he pleased.

Such is a specimen of the results, which, among us have followed the very limited and feeble efforts that have been recently made to establish churches where none have heretofore existed. From these we may judge of the moral changes which with the ordinary blessing of God, might be wrought here, if laborious and competent men were fixed at the various destitute points which present an encouraging appearance. Much of the land remains yet to be possessed, and nothing is wanting but men and means to enable us to secure it. To do this work effectually, however it is necessary that men should be entirely devoted to it. *An old church may be kept together by a man engaged in spiritual labors only on the Sabbath.* To expect that a man in such circumstances should prove successful in forming a new one, is almost expecting a moral miracle. Not only are sixth-sevenths of his time abstracted from his proper work, but even the small remaining fraction of times he devotes to it is in a great measure, stripped of its value, by the secularizing effect of his ordinary occupation upon his temper and spirit. Poor and valueless as such labors are, they are all which the church in Kentucky has, until late years, enjoyed. The greater portion of our churches have been founded and built up under this miserable system of partial labor. And the wonder in view of such circumstances, is, not that we are so feeble, but that we are so flourishing.

What a different aspect would our church have now presented, had Missionary and Education Societies been in operation, to supply us with men and means, when this State was first settled. When Kentucky first began to fill up, some Presbyterian preachers found their way to its fields so famed for fertility and beauty. But those, among the early settlers, who were disposed to support the gospel, were few; and, like all emigrants to new countries, they were generally possessed of but little of this world's goods—they left their homes in the spirit of enterprise, and with a view to amass—they were, therefore, incapable, however well disposed, of doing much to secure to themselves the enjoyment of the ordinances of religion. The great body of the people, too, were even more destitute of the inclination than of the ability to support the preachers of the gospel. They did not come, as many of the settlers on the other side of the Ohio, from a land which had been originally colonized as New England was, on religious principles. They had not been trained up to regard the support of religion as the chief object of social organization. Religious institutions had not been presented before their eyes from childhood, claiming their respect, commanding their reverence, and enlisting their affections. Many of them, adopting the sentiments of the most conspicuous civilians and statesmen in the state from which they emigrated, regarded religion as an idle and useless superstition, while others, regarding it more favorably, still viewed it as a matter of subordinate importance. As a necessary consequence of all these untoward circumstances, very few preachers could be settled. Here and there, where a few of the people of God were gathered in little groups, a preacher was located, charged almost always, with the care of many feeble churches, which were separated at great distances apart. Thus many settlements re-

mained destitute of all ministrations from educated men—and many remain so to this day. And even when ministers of the gospel found those who were willing to employ their labors, the poverty and smallness of their flocks prevented them from following the apostolic precept, which requires them to 'give themselves wholly' to their work. They were obliged to labor on farms or in schools, for a subsistence. As far as I have learned, there was not a single minister of the gospel in Kentucky, for many years after it was settled, but was obliged, at least partially, to support himself by some secular employment. What can we expect from men in such circumstances? Certainly not that their churches should increase. For years and years religion dragged heavily along. There was little encouragement to form new churches, where those already existing could not be supplied—there was little encouragement to labor among the careless, where time could not be found even to feed the flock already gathered. Many deeply interesting facts might be communicated, did time allow, illustrative of the almost crushing difficulties under which our early preachers in Kentucky were borne down. Yet, with even this beggarly array of means in operation, we have now upwards of 100 churches, and 8000 communicants. How noble, then, would the present appearance of our church have been, had we, thirty or forty years ago, possessed the means of occupying and holding, for a short time, all the favorable points which then invited our seizure. Had these societies operated 40 years ago, our ministerial efficiency would have been more than quadrupled, not only from the increase of laborers they would have furnished, but from the ability they would have imparted to the laborers who were actually here, to devote themselves wholly to this great work. We might now, in all human probability, have been looking abroad on 300 churches scattered over our state, nearly all of whom would, by this time, have been capable of supporting for themselves the ordinances of God. Ohio, whose settlement commenced at a much more recent date, has, to some degree, enjoyed the advantage which was denied to us—many of her churches have been brought into existence, and sustained through their infancy, by missionary labors. Now, on the same extent of territory, Ohio has three synods, while Kentucky has but one. Other causes, I know, have contributed to this difference of results. But one of the chief causes has been, that Providence has granted to our brethren there, powerful foreign assistance in forming and nurturing their churches, while to us it has been denied.

Nor would the beneficial influence of early missionary efforts in our state, have been now felt by us alone. Kentucky has, herself, colonized a great part of three younger states. I know not the proportion of the population of those states which have gone from us. But I learn from the catalogues of their respective legislatures, that the number of their members who are set down as emigrants from all the other states, does not greatly exceed the members from Kentucky alone. One of two conclusions is unavoidable, from these facts—either that the emigrants from this state nearly equal in number those from all the others combined; or else that the Kentuckians are singularly distinguished for political abilities and influence. Take either of these conclusions, and how blessed would



have been the effects upon all these states, had our colonists emigrated from under the strong influence of the gospel, and carried with them its principles and a desire for its continued enjoyment.

Our church has not been sufficiently aggressive. We have too much contented ourselves with retaining our possessions, instead of struggling to push for new conquests. If we could supply our own people with the gospel—those who had been born and nurtured in the bosom of our church—we were satisfied. But I trust that a new day is dawning upon us—that we will carry the gospel to all in our own as well as in foreign lands—even to those who ask not for it, as well as to those who stretch out their hands for its blessings. The true spirit of the gospel is diffusive; and those who really possess this spirit will receive no rest, until the inhabitants of the whole earth are pervaded with it, and receive its rich consolations. We have sent out hundreds to preach the everlasting gospel, we have not yet satisfied even all who cry to us; and tens of thousands are yet needed, for those who are so dead in trespasses and sins as not even to send forth a cry for help. A glorious destiny awaits the church, and will soon be realized, if we are only prepared to obey the calls of God, the voice of conscience, and the promptings of humanity.

Every church that is established, is a new conquest won from Satan's empire—a new province added to the Redeemer's kingdom. And every such conquest furnishes additional means for securing still further triumphs. The conquerors of earth have usually commenced their career of victories, with feeble means, and from small beginnings. But the resources of the vanquished were the fruits of each successive victory—the enemy subdued to-day, was made the instrument, in the hand of the conqueror, of overwhelming the foe of to-morrow, and thus nation after nation was incorporated with the conquering mass, until the world trembled and crouched before the terrific display of accumulated power. So shall Messiah's empire extend, and Messiah's conquests increase, until all nations bow before his sceptre of mercy, and all people shout the praises of his name.

[From the St. Louis Observer.]

#### AN EXAMPLE.

Some months since, I was present at a protracted meeting in one of the villages in this state. The people who assembled on the first day of the meeting were almost without exception, strangers to me; but in looking over the congregation, my attention was arrested by a young lady, very gaily attired. I knew nothing of her history, or even her name, but from her attention to the exercises and strict decorum, I was led to ask myself, Can it be possible, that under all that gay attire and jewelry, there beats a christian heart?

On the following day I again observed her, still pre-eminent for her dress and ornament, and almost as much so for her marked attention. In the interval of service, I inquired of a friend, with whom I had become acquainted, the name and history of the object of my interest. I learned that she was of a pious family, but as her appearance indicated, very fond of the ball-room and party, and ambitious to shine as the village belle. To my suggestion, that she must have serious thoughts, my friend smiled incredulously and said, "the next ball will terminate them."

The next day I saw the ashy paleness of her countenance and the quivering lip. I saw her watch the

opportunity, when she supposed herself unobserved, to dash away the tear that dimmed her eye. And next I saw her asking the prayers of christians, and subsequently her countenance lit up with a heavenly smile.

These circumstances, like a thousand other scenes as interesting, which the christian every where meets in revivals, had been forgotten, until in the last "Observer" I saw the acknowledgment of a box of jewelry from the same young lady. I rejoiced to see it as a decisive evidence that her seriousness did not terminate with the next ball, and as the confirmation of the hope I entertained, that eternity alone would terminate it. I have learned from a friend that the avails are destined for the China mission.

I am entirely unacquainted with the mental process by which this young disciple came to the conclusion, that she would part with her casket of gold and gems; but suppose the process should have been something like the following: In the evening, sometime after she had been rejoicing in the profession of a Saviour's love, she took up the Missionary Herald, or some letter of the intrepid Gutzlaff, and read that the walls of China had fallen, and the Word of Life had been poured upon the land until the whole treasury was exhausted. The next morning, whilst employed in putting on her ornaments, her eye fell upon her Bible. She thought how great a treasure! What would I do without it? And then her eye rested on its open page, and she saw the name of her Saviour, the tears flowed as she kissed the page and pressed it to her bosom. But what must be the condition of the multitudes of heathen who have no Bible? Three hundred and sixty million of Chinese asking for the blessed volume, and unable to obtain it? And then, how natural the thought, what can I do? And as she thinks, she fastens in her ear the golden drop, and casts her eye to the glass to assist the operation. I think the young disciple as she glanced at the glittering ornaments, might undo the catch and say, *these shall buy Bibles for China*. If sinful as I am, I could admire and love the act, a Saviour I am sure would love the act and actor more.

In all the coral, topaz, pearl and golden glitter, that so unaptly dazzles in our city sanctuaries, are there no tender female hearts, who, while they press the Bible to their bosoms, and call it their treasure, will follow the example of this young lady, and, with these useless relics of an age of barbarism, buy Bibles for benighted China, and thus make remittances to heaven?

VILATOR

From the Cincinnati Journal.

#### PROTRACTED MEETING.

BOWLINGGREEN, KY. Nov. 14th, 1834.

DEAR SIR,—I have just returned from Gallatin, Tenn. where I spent a week or two in assisting brother J. W. Hall, in the services of a protracted meeting. Throughout the occasion, the Spirit of the Lord was present to give efficacy to divine truth; and the meeting was one of unusual interest. About thirty persons, apparently under deep impressions, came to the anxious seat; and about half this number professed during the meeting, 'a good hope through grace.'—When the meeting closed on Tuesday night, the interest seemed to be rather increasing than abating.—It was as refreshing to the spirits, as it was melting to the heart, to see so many returning prodigals weeping tears of mingled penitence and joy at the feet of a forgiving Father, who was now 'reconciling them to himself by Jesus Christ.' Yours in the gospel,

S. W. C.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 13, 1834.

## THE HEATHEN.

On the evening of the last Sabbath, we listened with much interest to a statement from the Rev. Mr. Abeel, a missionary just returned from China. Mr. Abeel was stationed for some time at Canton. He visited Siam, Java, Borneo, and some other places. We had formed some extravagant ideas of the wretched condition of the heathen, from statements made by Mr. Ward, and other missionaries who had been among them. But we have never contemplated a picture quite so dark and appalling as Mr. Abeel painted—a picture that his own eyes had seen; verily, the tender mercies of the heathen are cruelty. We can hardly believe that it is possible for beings who were originally made after the image of God, to be so depraved. And one thing that adds to the pain of viewing such a picture is, the magnitude of the scene. We can look at a band of robbers with a hope that they may be subdued or reclaimed by the united efforts of the friends of good order; or we can read of the cannibalism and sanguinary rites of the New Zealanders, or the infanticide and idolatry in the South Sea islands, and be encouraged to hope, because there are Christians enough to carry to them the tidings of salvation, and teach them the way to heaven; but when we behold three hundred and sixty millions in China, (Mr. Abeel says this is too low an estimate,) and millions and millions around them until we have counted more than half the population of the globe, enveloped in midnight darkness, reduced in many respects to a level with the beasts that perish, we need the spirit of prayer, and the faith of Ezekiel, when we ask, Lord, can these dry bones live?

## MEDICAL TEMPERANCE SOCIETY.

The Temperance Society, formed about a year ago in the Medical department of Yale College held its anniversary on Wednesday evening. The society was addressed by Professor Silliman in a familiar happy style, and about twenty new members were added.

A committee of correspondence was appointed to address a circular to the different Medical Institutions in this county recommending the formation of similar Societies. And orators were appointed for the next anniversary.

There is no class of men who can do so much to stop the evils of intemperance as Physicians—and none who have done more to promote it in former days, and it is an interesting fact that every respectable Physician is now using his influence to accomplish the glorious reformation.

## ORDINATION.

On Wednesday Dec. 31, Mr. Lewis Foster, of the Theological Seminary, New-Haven, was ordained over the First Church and Society in Killingworth. Introductory prayer by Rev. Mr. Dutton; sermon by Rev. Dr. Taylor, from John xviii. 33, "What is truth;" charge to the pastor, by Rev. Mr. Dutton; consecrating prayer and address to the church and

people by Rev. Mr. Hotchkiss; right hand of fellowship, and concluding prayer, by Rev. Mr. Shepard, benediction by the pastor.

Dec. 10th, 1834.

## WHEN WE ARE STRONG ENOUGH.

Mr. Abner Kneeland has been tried again in Boston for blasphemy. The jury, as on a former occasion, could not agree in a verdict, and the case was postponed until the next court, in March. Eleven of the jury were for condemning him—but one of their number could not be made to believe, the law on which Mr. B. was tried is constitutional. The jury were charged expressly that the law is constitutional—but this juror could not find evidence of it. *He is a member of the Infidel Congregation.*

A correspondent of the "Investigator," Mr. Kneeland's paper writes thus—

Whether Free Inquirers would be justifiable, in case you are convicted and sentenced to a prison, in resorting to the use of FORCE in your defence, and in defence of our common rights, is a question of vital importance and should be well weighed and promptly acted upon.

For my part, I am convinced that if a respectable citizen of the United States shall be incarcerated in a gloomy prison for the honest expression of his sentiments on the subject of religion, the time will have arrived when RESISTANCE to this species of tyranny becomes a virtue, and it will then be the duty of every friend of real freedom to spurn the shackles with which bigots and priests would bind us, and oppose FORCE to FORCE. TREMBLE THEN, ye audacious tyrants, for the day of your recompense is at hand!

In his reply, as quoted in Zion's Herald, Mr. K. says, "The public are not yet sufficiently enlightened to make it AT ALL SAFE to use any other force than that of sound arguments, reason and common sense. We opine that if a Congregational or Presbyterian Editor should throw out such an intimation, some of our wakeful guardians would cry out,—'Church and State,' with as much alarm as they manifest on other occasions. What does the implication mean, unless that mere weakness is the only reason why the verdict of a jury should not be nullified by force, if it had happened to be contrary to the wishes of a part of the community? It sounds to us very much like an intimation of what may be expected if infidels should become numerous enough to carry their designs into execution. It seems to say, 'We are too weak to trample on law, if it restrains us more than we like; but wait till we can grow stronger, and then take care how you pass sentence against one of our number. Men are blinded, now, by prejudice—the veil of priest-craft is before their eyes,—and they are 'not yet sufficiently enlightened' to enter into all our notions about law and government;—but we may carry our point before long, and then it will be safe to 'oppose force by force'—to sweep away the verdict of juries and the judgment of courts by violence.—Conn. Cts.

Duties are ours, events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only, can he securely lay down his head and close his eyes.—Cecil.

## A CALL TO THE CHRISTIAN MINISTRY.

Continued from page 439.

*What constitutes a call to the Christian Ministry?—And what are the proper qualifications for that work?*

We now turn to the positive side of the subject.

Here I may remark, that it is not my object to show



what a minister ought to be, or to paint a clerical character of ideal perfection. Indeed, I am not to paint the clerical character at all; but I simply propose to notice some of the leading traits of character which a young man should possess who is to commence a course of preparation for the ministry. Strong statements and brilliant coloring would of course be misplaced, where they would be liable either to allure or to intimidate such as are here called to the most calm and unimpassioned discrimination of the prevalent indications of duty.

1. *Personal holiness* is to be regarded as indispensable. A neglect of this rule has proved the bane of established churches, and likewise of some others. Where the neglect prevails widely, it is first a consumption on the vitals of religion, destroying the spirituality of a church; and then it sweeps away succeeding generations with the plague of heresy or of infidelity—"To the wicked God saith: *What hast thou to do, to declare my statutes?*" To whom can this apply, if not to ungodly ministers?

If then, in given cases, individuals may be sent to college in the mere hope that they will become pious and be ultimately fitted for the ministry, yet let no one presume actually to enter the ministry, and let none presume to "lay hands" on one who gives no evidence of having passed from death unto life. A regard to his welfare, and to that of those who might be committed to his care, forbids such presumption. We need not deny the possibility of his usefulness, as it is with sacred rules, and not with possibilities, that we are here concerned. We have no warrant for such a step either in reason or in the word of God. Even Judas fell and went to his own place, before the apostles were sent forth on their final work—a fearful memento to all who possess a traitor's heart.

2. *Good common sense* is a prime requisite. It may not be easy to define this term; still, few will be likely to mistake its import. We may call it a *sound and independent judgment in practical concerns*. It is probably denominated common sense to denote, not its strength, but its character, as that which is possessed by the mass of men engaged in common concerns. It stands equally in contrast with a propensity to impracticable theories, on the one hand, and to a blind application of general rules, on the other. Thus, one may be a great scholar, possessing a retentive and richly stored memory, while he has no judgement to apply his facts and precedents to practice. Or he may possess great powers of speculation, and gain reputation as an abstract philosopher, while his philosophy proves worthless, at least in his own hands, in the moment of practical exigency. One is too speculative and self-confident and unobservant of actual facts, for the exercise of a sober and chastened judgment; while the other is too servile and imitative for that independence which is requisite in applying his knowledge to the varying circumstances of life. Combine the excellencies of both, and you have the happy medium of great price, a common sense mind.

This trait of character is capable of great improvement. The best school for this purpose, is the active business of life and intercourse with men. Hence men of business possess this trait in a high degree; and as these constitute the mass of the world, hence the term common sense.

If, then, a young man has been detained on the paternal farm, or in the counting-room, or in the workshop, till the age of sixteen, or even twenty, let him not think the years lost in regard to the sacred profession. It was perhaps the best school for him, though he may have been in it a little too long. Patience of labor, quickness of observation, judgment, practical tact, in short, a common-sense discipline of mind, is thus attained, which is indispensable to his highest usefulness. To this, add the value of such an acquaintance with common life and common men as he could

not otherwise gain. There is doubtless a choice in this respect, among the laborious occupations. That of the farmer is probably the best, especially if the young man teach a school in winter, and thus learn the art of training the human mind. The mechanic may work too much by mere rule, for the improvement of his invention and independence of judgment.

But while this talent, or rather this happy assortment and combination of talents, is capable of great improvement in most persons, yet it is doubtless implanted by nature in very different degrees;—and in some, it is scarcely found at all. These may be amiable in their temper and good in their intentions; but they can never do a thing right. They may be very laborious; but they bring little to pass. Some small if not some great mistake is found to mar the whole. But why it is they fail, they cannot imagine. Nor can you effectually teach them. To put them right in one thing is at best but to fix one more rule or precedent in the memory—which they will perhaps as blindly or as fancifully apply in the next case that summons their action. You impart no practical wisdom; and consequently, though they may be very grateful, and may see their present fault, and be confident for the future, they are none the better. They are continually plunging into difficulty. Help them out of six troubles and they are soon in the seventh. Such men are nature's incurables;—Solomon's fools. "Bray them in a mortar with a pestle among wheat, yet will not their folly depart from them."

It is grievous that such men should ever enter the sacred ministry, where sound common sense is more needed than any where else; where no two transactions, whether in the pulpit or out of it, are precisely alike, and nothing can be done by mere rule; and where wayward and fanciful experiments are the most unseemly and the most perilous.

If, then, a young man be particularly deficient in common sense, let him remain in some more secluded sphere, or where he will be under the guidance of some other mind. If he has already become a scholar, and must live by his knowledge, let him translate books, or examine proof-sheets; but let him not enter the ministry, where he will involve himself and his people in troubles, and bring disgrace on the sacred profession and the cause of God.

3. A *good disposition* is highly important. Doubtless the disposition may be so bad as of itself to interpose a barrier to the prospect of usefulness. It is nature itself spontaneously to learn of such as are "meek and lowly," while it flies from the voice of pride and moroseness. Christ was as harmless as he was undefiled; as amiable and beneficent, as he was wise and dignified. Hence that winning grace in his lips, by which he spoke, for manner, as well as matter, as never man spake.—Paul, with all his decision, we may regard as either naturally amiable, or as having become so by the melting power of deep conviction and the sweetening joys of a glorious hope.

A youth of good disposition and of common sense, will probably be a *prudent man*. I need not, therefore, treat of that characteristic distinctly; but may barely observe, that what is generally said in favor of that cardinal grace, should go to swell our view of the importance of these its prime constituents.

A very wakeful regard to the disposition should therefore be exercised by those who are to counsel young men in respect to the choice of this profession. Nor is it merely a single species of bad inclination that we are to notice. Perhaps a selfish, mean, sordid, suspicious, or envious disposition, is even worse than that of a violent or irritable temper, as being more hopeless of cure.

4. A respectable degree of native talent is requisite. Although men must now be accepted whose labors

might be dispensed with were not the call so great, still it will be worse than useless to bring forward feeble men. They cannot be respected as teachers and guides, and if respect is wanting towards a teacher, the failure is radical.

But it is not simply the amount of mental power that is to be considered. At least as great regard is to be paid to the kind of talents, or rather to the amount of excellence found in the combination. Some men move swiftly, but in such devious directions as to make but little progress. Much of the good they do is counterbalanced by the bad; and much of their efforts wasted. If then what is found in a man is all good; if he has a well balanced mind; and if that mind is fired by a burning soul, an ardent native temperament now turned into the channel of Christian love, with God's blessing he will effect much, though his simple strength of mind is not great. Much more depends on ardor and perseverance than on mere intellect. A pound of gold is worth more than a ton of lead; and "a living dog is better than a dead lion." Some who have held but a low rank in college, have been very successful in the ministry. Such men are humble and faithful. They go directly to their work; and toil all the day and all the year. And that God whom they honor is pleased to honor them here, and will crown them with signal glory in a better world.

But let no young man be very confident that he shall thus supply his lack of mental power. The number of such men is small. A mere resolution will not make him such. That admirable balance of the mind, playing nimbly yet safely on its pivot, and the glowing devotedness by which it is fired, are seldom found in union.

5. Diligence is requisite. This has been already intimated, but is worthy of distinct notice. Why should it ever be said of an idle boy, "He will be good for nothing but to be sent to college?" That is just the place to which they should not be sent, unless you would spend your money for nought. And most preposterous and wicked of all is it, to think of sending him into the ministry, after he has slumbered away his ten or fifteen years of pretended preparation. If he will not labor in your vineyard, you may be sure he will not labor in the Lord's vineyard. By hard blows, you may drive a sluggish body to its daily task, but a sluggish mind, never. If the ethereal spirit goes at all to any purpose, it goes like the breath of heaven, not impelled but impelling and rejoicing in its career. And to toil day and night, with alert and wakeful movement—does the indolent youth give promise of this? Vain delusion. He will cumber the ground on which he will stand all the day idle. No; if he has given no signs of mental industry at school and in his leisure hours, and yet will not follow the plough, change his occupation; put him into the workshop—behind the counter—into a toll-house—any where rather than into a college, and afterwards into an occupation the most arduous, and calling for the most spontaneous labor of any which angels behold among the children of men—

"From such apostles, O ye mitred heads,  
Preserve the church! and lay not careless hands  
On skulls that cannot teach and will not learn."

And yet these mitred heads of England's establishment, with all their boasted faculties and safeguards for such purposes, have not preserved their church from that load of clerical indolence beneath which she is now pressed almost beyond the power of respiration. Freed from the cumbrous and treacherous guards of worldly wisdom, let our churches exhibit to the world the superior efficiency of a simple regard to the welfare of Zion. Let the Christian parent, the guardian, the teacher, and, above all, the pastor, warn off the idle youth from the sacred enclosure. And let not the church ever have a single bed of sinners down, on

which he can stretch his inert limbs. Nor may our land ever be cursed with a factitious nobility who shall doubly curse an established church by sending the idlest of their junior sons to fatten at the breast of the blind and bloated "mother." No; we must have none but working men. "Go, work to-day in my vineyard." Pray ye the Lord of the harvest, that he send forth laborers into his harvest.

6. Firmness and holy boldness will be needful. These will be put to the test in one who is to be a standard-bearer in the Lord's host. He must not be faint hearted in view of real or imaginary dangers. In full but friendly tones, he must be able to tell men their duty and their danger, whether they will hear or forbear.

On this trait, however, it is important to remark, that the inexperienced and unobeying are liable to err in judging of character. The bashful man is not always found to be a timid man, or wavering in the pursuit of measures which he sees of vital importance. And less frequent is it, that the shy and blushing boy grows up a timid man. On the contrary, he may become distinguished for the most cool, intrepid, and persevering courage; and this from the very fact that his courage is founded in principle, instead of being a mere animal attribute;—in principle, the very soul of that moral courage which a minister needs. He has his well-weighed object to gain, and will not desert the field till it be accomplished. He has, moreover, like the sensitive female, already died his death in anticipation, and therefore he stands firm while those of better but untested nerves desert around him. And further: in this holy warfare, through faith, even the timid become brave. Out of weakness they become strong; wax valiant in fight; put to flight the armies of the aliens.

Indeed, in Paul's delineation of weakness made strong by the visions of faith and the fire of love, we have perhaps the best possible illustration of the distinctive nature of holy boldness. That sacred principle is not a mere brute instinct or savage passion that exults in ferocious or perilous daring. Nor is it mere strength of human nerve. Courage enough truly there may be in such an attribute, and boldness too but it is not holy boldness;—it is not even moral courage. The man who possesses only this, has yet something more to acquire before he reaches the apostolic standard.—There is a softening, a refining, an elevating, and a steadfastness even, which he is to gain, before he will stand in chains before Felix and a baughty throng; and at once shake and melt the heart of his judge. Nor will the man of native brass be quite so likely to attain this elevating principle, as the man of softer and more sympathizing fibre.

Self-diffidence, too, (let it ever be remembered where religion is concerned,) impels the soul to look upwards for strength, while native boldness reposes on a self-confidence of its own creating.

The difference in the effect of discourse in the two cases, is heaven-wide. Both may, indeed, be powerful and prostrating; but it is only the sweet, seraphic voice which holy boldness inspires, that can melt and draw forth the heat as it should be drawn. By the other, it may be thunder-riven—and truly converted perhaps; but the convert does not assume so celestial an aspect; neither so happy himself nor so benign towards others;—possessing less of the Saviour's image, because he beheld less of this glory into which he might be changed, in the face of his spiritual father. Saved so as by fire, he bears the scathing marks upon him through life; and, in turn, breathes the same spirit in his attempts to convert men, supposing it the best if not the only way.

The courage of the apostle John we may suppose to have partaken deeply of this celestial character; and that of Paul to have been remodeled after the same type by the powerful grace of God.

How God may regard these two species of Christian character, we stop not now to gather from his word; but would barely add, in this summary view, that the modest man will be the most likely to make solid acquisitions of knowledge, and the least likely to neglect specific preparation for particular duties. Of course he will be likely to become the superior man.

No one, then, need be discouraged because of his native modesty. God can give him a tongue to speak; and he will give it, as he would have given to Moses, if duly besought and confided in for such a blessing.

But courage and firmness there must be,—the more of the right kind, the better; and the more these are wanting, the more must an elevating faith be cultivated, so that the youth may be brought to feel that it is rather God who is to speak by him in vindication of his own cause.—But if he give no rational promise of any such attainment, let him not seek an office for which he has no prospect of being competent. Such a temperament, for instance, as that of Cowper, could not attain the requisite self-possession, by any ordinary attainments in faith.

7. He should have a heart to enter with delight into the work, provided there be a prospect of his greatest usefulness in that sphere. Some men seem as if born to delight in addressing popular assemblies and laboring to sway the public mind. Such a native predilection may have its use, but is not essential. A much more important predilection, not native but implanted by the Holy Ghost, is to be sought in every one who would be a co-worker in the salvation of men: I mean a desire to be engaged in their salvation, resulting from love to their souls and to God. This language, though simple, is selected with special care to meet the exact case.—Some men express a desire for the salvation of their fellow mortals; and yet they seem not ready to do much directly or indirectly, to promote their salvation. And some, on the other hand, appear very zealously engaged in saving men, who, paradoxical as it may seem, care but little for their salvation. This is the case with all those who are willing to toil hard to make one convert, but who feel little joy and some envy at the conversion of ten by the preaching of others. God knows best whether such cases exist; but that they may be guarded against in future, let every one know assuredly, that neither of these is the right spirit for a preacher of the gospel. It is not the spirit that John the Harbinger felt when he had labored long and hard to prepare the way for the Lord's reception among men, and then felt his "joy fulfilled," when they forsook him to follow Christ. The object for which he longed, was the salvation of men and the glory of Christ; and for this, he rejoiced to decrease while Christ should increase.—Some of his disciples, it seems, felt not so, while they manifested a rival solicitude.

The spirit of this great precursor of the new dispensation, is the genuine spirit of the gospel ministry;—a spirit which satan's kingdom more dreads than the whole array of the Christian world without it.

The man who possesses this spirit, has looked up to a bleeding Saviour, and been healed. He now looks abroad on a dying world; and his soul goes forth in longings which cannot be uttered; and like the spirit that moved on the deep, it seems to spread itself in tender sympathy over all. "Why may they not also be all healed?" it asks, with mingled hope and wonder. "There is balm enough—and a physician that is adequate—and tongues enough to speak the joyful tidings. And speak it they soon must, and to the praise of this Redeemer, or the very rocks will cry out." Still, perhaps, he scarcely dares to harbor the thought of ever being deemed worthy himself to proclaim the glad tidings. For the present, it seems enough for him to be permitted, in this "new world" on which he has opened his eyes, to bear some humble part in aid of those

who shall be called as ambassadors of God to men.—Viewed in this new relation to a dying world and to God, a radiance of glory comes down from heaven around the secluded sphere in which sovereign grace has found him. In that sphere, whether at the plough, the bench, the anvil, the counter, he is not merely content, but will rejoice to remain, provided it be the calling in which he may believe it will please God to make him the most highly useful towards the salvation of souls. But yet, when he muses, with some gathering hope, on the most blessed employment on earth, his heart exclaims,—“O, if I could be fitted for that employment, how should I delight to say, here, Lord, am I, send me where thou wilt, to preach the gospel—in this or in other lands—to the rude or the refined—the poor or the rich—in evil report or good report—only let me be where I should be and suitably preach thy gospel for the salvation of men. Let the success and the glory be all ascribed to the riches of thine own free grace and power.”

Now men of such a spirit are the men whom a dying world needs; and whom it must have, or its multitudes will continue to crowd the way to death. Such men see joy set before them which the world cannot proffer—that for which the Saviour endured the cross, despising the shame. They are prepared to enjoy, not only their own success, but that of all the laborers. And when the world shall be filled with these alert and happy co-workers; (not one of them a *contra-worker*;) its salvation shall be rapidly hastened.

At least a germ of this buoyant spirit, to commence with, is needful in every one who is to devote himself to the celestial vocation. A mere leaden sense of duty will never serve him as a vivid spring of action. It is true, one may properly be led, by mere duty, first to examine the question; and every young man should be led by it to such an examination. But when a youth, who supposes himself converted, has deliberately contemplated the subject, and still finds not his soul beginning at all to glow with the kindlings of a sacred desire for the good work;—if he had rather be a farmer, a merchant, a lawyer, a statesman; and his voice come a third time, *I pray thee have me excused*; and he prefers that other should reap the field and reap the final reward of turning many to righteousness, and be the men to shine as the stars forever and ever; excused (alas for his hapless choice! he knows not the price put into his hand; yet, excused he must indeed be—both from the toil and the reward. The cause “needs not such aid.”

But happy for some younger brother of his, who may rejoice to accept the despised birthright, and who, mingled with suitable humility, feels a joyful leaping forth of heart to the work, coming, as came the Saviour from Heaven on his embassy to dying men, saying, “I delight to do thy will, O my God.”

8. He should have a spirit to enter zealously into the cause of missions, temperance, ministerial education, and all the other great enterprises for the salvation of the world. The nature of this spirit is sufficiently indicated under the last head. And as to its vast importance, we have no space for the delineation. Still the topic cannot be passed without remarking, that the pastor who does not enter into these things, knows, neither how to labor for the salvation of the whole world nor yet for the salvation of his own people, or his own soul as he ought. He will loiter behind his age, and soon be numbered with things obsolete.

9. His constitution and habits should be such as to admit of the requisite study and of public speaking.—In judging of these, it is to be remembered, that not every frail body nor every species of disease, brings imbecility on the whole man. Some of the most efficient spirits in the church, have put forth their energies through the organs of a sickly frame. Such were Bax-



ter, Doddridge, Edwards, and many others that might be named. Nor is it every robust constitution that is fitted to endure the peculiar toils of study and of speaking. Experiment alone can fully decide in a large number of cases.

But while some of a feeble frame may be found to endure such labor, and by their mental energy and pious zeal, to do much good, yet let no one be consecrated to the sacred work, merely because he is incapacitated for common employments. This would be reversing the rule God gave for the Jewish priesthood.—The maimed, the blind, the deformed were not to minister at his altar. And if such a rule is not now to be regarded as of divine obligation, yet surely a blemish ought not to be the leading reason for seeking the ministry. To enter God's special service because you cannot serve yourself in some more congenial way, is surely an insult to his majesty.

Personal blemishes may not only give pain to an audience every Sabbath, but also prove a serious bar to influence and usefulness; and this was doubtless one reason for excluding the deformed from the ancient priesthood.

Weak lungs or a feeble voice, may also be regarded, in decided cases, as proof that a youth is to seek to glorify God in some other calling.

In the preceding remarks, I have endeavored to present the chief requisites, in one who has a call in providence to enter on a course of preparation for the ministry. It is not to be supposed that all the qualifications that are desirable have been mentioned. The case of each individual must of course be decided, not in view of any single excellence, but by a comprehensive regard to his whole case, including his character, the age in which he lives, the country, indeed the whole circumstances in which he is placed. Nor can it be too deeply impressed on all minds, that the grand question is, not, *Whether one may do some good in the ministry, but where he can be employed to the best advantage.*

*To be continued.*

### CONSECRATING A CHURCH WITH GUN-POWDER!!

The true spirit of Catholicism, occasionally breaks forth in this country, especially in sections where it has many votaries. They would not dare to parade troops, and fire cannon in our streets, or in the streets of Philadelphia, New-York, or Boston, on the Sabbath but in St. Louis, they dare to lift up the cover and make an exhibition of their true character.

The CATHEDRAL at St. Louis, is a new building.—Some idea of its splendor may be gathered from the following description in the Telegraph.

"The Cathedral is 134 feet long by 84 wide. There are 8 rows of pews, 25 in each row, calculated to contain at least 800 persons. There are two magnificent colonnades at opposite sides in the body of the church consisting of five massive pillars each; the pillars are of brick, elegantly marbled, and are each four feet in diameter.

"The altar is of stone. It is only temporary, and will soon be superseded by a superb marble altar which is hourly expected from Italy."

In addition to the above, we learn from a gentleman who inspected the whole, that a large number of arched dungeons, are constructed beneath the building, like those of the inquisition, in Spain. They may be appropriated to an honest purpose. The Catholic Telegraph says:

"The church, it is said, has already cost \$12,000. It is presumed that about \$18,000 more will be required to finish it, according to the original and magnificent design of its founders; so that the entire cost of the building and its furniture cannot be less than \$60,000."

The consecration took place on the SABBATH, Oct. 26. The Catholic Telegraph says:

"At an early hour, 7 A. M. on the day of consecration, four Bishops, twenty-eight Priests, twelve of whom were from TWELVE different nations,—and a considerable number of young aspirants to the holy ministry, making the entire ecclesiastical corps amount to fifty or sixty, were habited in their appropriate dresses. AS SOON AS THE PROCESSION WAS ORGANIZED, the pealing of three large and clear-sounding bells,\* THE THUNDER OF TWO PIECES OF ARTILLERY, raised all hearts, as well as our own, to the great and Almighty Being.

"When the HOLY RELICS were moved towards their new habitation, where they shall enjoy anticipated resurrection,—the presence of their God in His holy tabernacle, THE GUNS FIRED A SECOND SALUTE. We felt as if the SOUL OF ST. LOUIS, Christian, Lawgiver and Hero, was in the sound, and that he again led on HIS VICTORIOUS ARMIES in the service of the God of Hosts, for the defence of his religion, his sepulchre, and his people."

What a pity that the Catholics, have not a modern ST. LOUIS, a HERO to lead forth their ARMIES, to convert this HALF-SAVAGE land!!! They seem to be drilling their forces for the combat.

Again the Telegraph says:

"The Dedication Sermon was preached by the Bishop of Cincinnati. DURING THE DIVINE SACRIFICE, TWO OF THE MILITARY STOOD WITH DRAWN SWORDS, one at each side of the ALTAR: they belonged to a guard of honor formed expressly for the occasion. Besides whom, there were detachments from the four militia companies of the city, the MARIONS, THE GREYS, THE RIFLEMEN, AND THE CANONIER'S FROM JEFFERSON BARRACKS, STATIONED AT CONVENIENT DISTANCES AROUND THE CHURCH."

So it seems the UNITED STATES troops were summoned for the occasion, and the FLAG of the United States was made to bow before the altar of popery.

The Telegraph says,

"When the solemn moment of the consecration approached, and the SON of the LIVING GOD was going to descend for the first time, into the new residence of his glory on earth, the DRUMS beat the REVELLY, THREE OF THE STAR-SPANGLED BANNERS were LOWERED over the balustrade of the sanctuary, the ARTILLERY gave a DEAFENING DISCHARGE."

Disciples of the lowly Jesus, is this the manner to receive your Saviour? Is there no associations of bloodshed and rapine around these military exhibitions. Did the Catholics truly abhor the carnage which followed the crusaders, the slaughter of the Waldenses, the wailings of St. Bartholomew and the tortures of the Inquisition? Would they gather such warlike associations around their religious festivals?

\* They were cast near Constance, in Normandy, and weigh the first, 2666 lbs., the second, 1600, and the third 1400. The inscription bears the title of their dedication—"To God, in honor of St. Louis."

If they did not approve of the military despotism of the pope, would they revive these scenes in this republican land? But again the Catholic Telegraph says,

"Well and eloquently did the Rev. M. Abell, pastor of Louisville, observe, in the evening discourse alluding to his own and the impressions of the clergy and laity who were witnesses to the scene: 'Fellow Christians and fellow-citizens! I have seen the flag of my country proudly floating at the mast-head of our richly-laden merchantmen; I have seen it fluttering in the breeze at the head of our armies, but never, NEVER did my heart EXULT as when I this day beheld it, for the FIRST TIME, now before its God?—Breathing from infancy the air which our artillery had purified from the infectious spirit of bigotry and persecution, it would be the pride of my soul, to take the brave men by the hand, by whom these cannons were served. But for those cannons, there would be no home for the free, no asylum for the persecuted.'"

Well might the priest rejoice to see revived in the United States the scenes, which are acted when 'church and state are united.' And the flag of the United States, 'for the first time' prostituted at the shrine of popish abominations.

So much from the Catholic papers. Other papers from Missouri tell us. The Observer says:

"At half past 10, A. M. just after the Christians of St. Louis had assembled in their respective places of worship, to praise, and offer their prayers to the Great Spirit, the cannons' mouths began to roar, and continued, I should think for half an hour. It was such an accompaniment to the songs of Zion, as but few if any of us had ever heard before. And when the song had ceased, and the pastor led his flock to a throne of grace; when, for a moment, earth was forgotten, and the soul was lifted up to heaven, the loud and discordant sound, as of contending armies, instantly recalled the spirit from its upward flight, reminding the worshipper of the din, the clangor, the carnage of the battle field. Again, when we met for the same purpose in the afternoon, for about the same length of time, the same interruption took place. When the preacher had been discoursing of death and judgment about 15 or 20 minutes, a band of music proceeded accompanied and followed by a large number of boys, shouting and hallooing, passed the house and proceeded up the street playing among other tunes YANKEE DOODLE and HUNTER'S CHORUS."

Is it right for Catholics, by their munimery, thus to disturb the worship of other denominations? Was there ever a scene more outrageous since this country was settled? And yet catholic editors have been noted for years, in their abuse of protracted meetings &c. under pretence of their disorderly tendency:

Again the Observer says:

"The building is very large, has cost a great deal of money, and is, probably, the most splendid west of the mountains. Moreover, it was built mainly by contributions from beyond the waters. The soldiers were furnished with a collation and a glass of wine; and were invited to call the next day also, and drink a glass of wine. The cannon were placed immediately in front of the church, and by their frequent roarings added much, doubtless to the sanctity of the

house. I have heard, that in past days it was a custom to go through the city, on a particular day, and shoot the devil out of town. I thought that this, perhaps was the reason that made the burning of gun-powder necessary on this occasion."

Our limits will allow us to give no further particulars of this disgusting scene. It is in perfect keeping with the numerous and riotous festivals of the Romish church in Europe, which suspend the labors of industry and invite to universal dissipation, under religious sanctions. The Lord save this republic from such abominations.—*Cin. Journal.*

*From the Boston Recorder.*

### WORSHIP.

BROTHER TRACY.—Some very good things have been said, of late in your paper, about public worship the Catholics, &c; but I should like to know how much exertion is made in this city to induce domestics "to attend meetings." Now, I don't mean the meeting of the great assembly, but the little assembly, when the family *profess* to meet around the domestic altar. Do you, Mr. Editor, or any of your correspondents know how much exertion is made to induce the household "to attend meeting?" Perhaps some one, of all your correspondents, can tell. If I am not mistaken, it would be no difficult matter to find those, who profess to worship the God of Abraham morning and evening; yet Jehovah cannot say of them, as he did of Abraham, "For I know him, that he will command his children and his household after him."—They command their children, but forsooth, with the old fashioned custom of commanding their household, they have nothing to do. Such a command might do for the patriarchs, but not for them. The patriarchs never had Catholic or infidel domestics. It won't do to be sectarian. Ergo, servants must not be commanded to attend the meeting at the family altar. I wish you would inquire of these good Christians, how much sectarianism there is, in reading the Bible, and worshipping God in the family? I wish also you would ask them how they think Abraham would have conducted, had he happened to have an infidel or a Catholic servant? I have another question to ask, Mr. Editor; that is, how much more guilty is the Christian slave-holder, who commands his servants to meet him at the "mercy seat," than the Christian who owns no slaves, and never commands his servants to worship God with his family? For my part, I should like this piece of casuistry solved. It might perhaps help some of those, who are guilty in this matter to determine their comparative guilt.

But to be serious. I do exceedingly desire to know, why it is, that so many heads of Christian families in this city, never command all their household to assemble with them around their domestic altar. Is it because they are Catholics? Are they afraid that their servants will leave them? Well, suppose they do, what then? Why, get others. If others are not to be obtained, what then? Let the work be done by the family till others can be found. It is time this subject was looked at, till every Christian is made to feel that it will not do to trifle longer in this matter.

I have one thing more to suggest, and then I

have done. I propose that ministers preach once from Genesis 18 chap. 19 ver. dwelling particularly upon the clause—"his household."

D. M. L.

*To all who pray, 'thy kingdom come.'*

## ANNUAL CONCERT OF PRAYER FOR THE WORLD.

FIRST MONDAY IN JANUARY.

"Ye that make mention of the Lord, keep not silence, [and give him] no rest, till he establish, and till he make Jerusalem a name, and a praise, in the earth."

Had we a trumpet, with ten thousand tongues, we would blow it in the ear of every minister, every church of Christ, and beg them to remember, and prepare for the first Monday in the year. To read prayerfully, and attentively, the 8th Chapter of Zechariah, 20, 21, 22 verses, and then do all they can, for the fulfilment of this blessed prophecy.

For the past two years, this day has, by many churches in our land, been observed as a day of fasting and prayer, for the outpouring of the Holy Spirit upon the world; and it is hoped that it will be thus consecrated by Christians in all lands, in future years. We first met with the proposal for such a day of general and united prayer, for the descent of the Holy Spirit, in the works of our own immortal Edwards, "On the means of promoting revivals;" and it was, we doubt not, one of the many beams from the Sun of Righteousness, which so adorned and enlightened his wondrous mind. We hail it as a bright star of promise, and harbinger of Millennial glory; and may we prove ourselves worthy of the legacy of this rich idea, by putting it in practice!

But we fear, that while many admire the plan, they may be too apt to merge personal responsibility and duty in generals; to say, "What can I do? If our church observe it, I will; but else, I cannot." But this was not the spirit of Moses, when he prayed, and prevailed, for a whole nation. Most, if not all, the revivals we read of, in Scripture, originated in individual effort. The knowledge of this Concert, ought to be sufficient with every Christian, to induce his observance of it, and ensure a remembrance of it in his prayer.

If each would resolve to do all in his power to prevail on every minister every church, every Christian, over whom they may exert an influence, to unite in it, it would shake the nations, and their prayer also return into their own bosom.

The Christian church, prostrate at the foot of the cross, on that day, to pray for a world, for which our Saviour died, cannot plead in vain. Angels would rejoice over them and the Lord of Angels open the windows of Heaven, and pour them out a blessing, that there should not be room enough to receive it."

"Arm of the Lord! awake! awake!  
Put on thy strength, the nations shake!  
And let the world adoring see,  
Triumphs of mercy wrought by thee."

Boston Recorder.

## OBITUARY OF THE REV. BENJ. MORTIMER.

We copy from an article in the Churchman, the following notice of the last moments of that venerable and beloved man, the Rev. Benjamin Mortimer, late pastor of the Moravian Church in New York.

On Thursday, the 6th of November, he returned at mid-day from having called to see his son, complained of great pain, and immediately retired to bed. His indisposition continuing, a medical attendant was called in on the ensuing day, who immediately communicated to Mrs. Mortimer his fears that the case might have a fatal termination.

On the departure of the physician, Mr. Mortimer requested his beloved wife to inform him of the physician's opinion, on learning which, he answered, "The will of the Lord be done."

At this time, his pains, from the peculiar nature of the disease, were exquisitely torturing, yet did he not once murmur. He long strove to conceal the intensity of his anguish, till, unable longer to refrain, he exclaimed to his wife, "Oh! my dear, my pain is so great, that I must groan; I cannot help it; I must groan." It having been requested by the medical practitioner that no person whatever should visit him, for fear of excitement, his family alone were witnesses of his suffering piety, till the afternoon of Monday, the 10th inst.; yet would he, in the midst of his pains, smile upon them, utter the kindest expressions of regard, and pray for them. On one occasion, when his daughters asked him for his blessing, he bestowed it upon them and his wife in the form of a touching and affectionate prayer.

Many were the testimonies he gave of unfeigned resignation and unshaken confidence in God during this period, which the excited feelings of his family will not allow them immediately to recall. Early on the Monday evening being informed that mortification had commenced, the family intimated to the Rev. T. S. Brittan and wife, (of the Episcopal church,) whose privilege it was to be honored with the intimacy of the departed, that he would like to see them. They were speedily by the side of his dying bed.

Grasping the hand of Mr. B. he smiled and said, "I am glad to see you, my friend: this is kind." Mr. B. felt too much emotion, at first, to speak to him; but, after a pause, said, "My dear sir, I am sorry to see you in this state; but I hope you find the presence of your Master with you?"—"I do," replied he; "my pains are severe; but the will of the Lord be done!"—and, as he spoke, he smiled with his wonted sweetness.

"Well, my dear friend, you are in the hands of a gracious God, who has promised, 'When thou passest thro' the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy One of Israel, thy Saviour.' "True, true!" answered he; "it is comfortable." "Yes," answered his friend; "and it is also another consolatory declaration he has made—'He resteth in his love, and changeth not; he hateth putting away.' "To this he smiled assent; and, as speaking appeared to distress him, the conversation was for a few minutes suspended.

After a short time Mr. B. offered up prayer; during which, Mr. Mortimer (who at other times was exceedingly restless) was perfectly still and composed; it was evident that he was deeply engaged in devotion. When prayer was ended, he looked affectionately on his wife, and said—"Is it come to this? Must we be separated? Well, the will of the Lord be done! His will is my will."

In a few minutes after, he said—"I am surrounded by my friends. I would speak to them of the goodness of the Lord, and of the common salvation:—may they be partakers of it! I feel in perfect peace with all mankind. I hope I have no enemies; if I have I forgive them: if I have offended any one, I hope to be forgiven."

He could not speak much at a time. The last mentioned utterance gave him pain, and induced a fit of coughing and vomiting; after which, he lay still for a season, as far as the restless attendant on his state would allow him. His afflicted partner soon proposed that Mr. B. should again offer prayer, saying it calmed her mind as well as his. "Certainly, my dear," said he.

Then, laying his hand on Mr. B.'s, at the same time looking at his wife, he inquired, "What would you wish to be the subject of his prayer? What shall our friend



particularly pray for!" She replied, "That God may grant you an easy dismission, if it be his will to remove you; and that he will support and continue his blessing to your wife and children." "Good, good!" was his answer.

After prayer, which seemed to calm him, and allay his restlessness, he lay still for a time; then turning to his eldest daughter, who was leaning on the opposite side of the bed, he said—"Our friend was overcome in prayer. I felt that his soul was engaged in it."

Presently his friend said—"It is a remarkable promise which the apostle quotes in the Hebrews—I will never leave thee nor forsake thee. You remember its force in the original; it consists of such a repetition of negatives—I will not, I will not leave thee—never, never, never forsake thee." "Yes," he replied with a smile, "I know it. It is strong indeed."

Soon after, Mr. B. said—

"Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out softly there."

"I feel it so," said he emphatically—"I feel it so now."

"Then you have the presence of the Saviour with you?" "Yes," he replied, "he is with me."

Soon after, he again proposed prayer: he seemed to find the greatest pleasure in the exercise. Part of our Liturgical service, in the Visitation of the Sick, was then read, together with "the commendatory prayer for the sick person at the point of departure."

At the request of his daughters, he then left his blessings for both his sons and their families.

At intervals his friend quoted to him portions or promises of Scripture, which seemed to afford him great consolation. On one occasion he repeated the passage, "The blood of Christ cleanseth from all sin;" he then replied with emphasis, "That is it! that is it!"

"Then you feel you can only come now a poor guilty sinner to the blood of atonement?" "Nothing else," he replied: "I cast myself on his mercy."

Once afterward only his friend questioned him:

"Is it peace?" He answered, "Peace within, and peace without. The very air is peace."

He became more restless, and exclaimed, "I long to lay aside these garments, and to go home, to be at rest."

He was now evidently sinking apace. His voice became weaker. His friend, who had long been sitting by his side watching, intimated to his family his belief that his eye-sight was gone; when his daughter, approaching and taking his hand in hers, said, "Do you know me, my dear father?" He answered with energy and affection, "My dear daughter, but I do not see you." The same occurred with his wife and other daughter.

After this, about half an hour before his departure, the Rev. Mr. Van Vleck, the pastor of the Moravian church, entered the room, and was affectionately greeted by him. After answering several questions proposed by this gentleman to him, in which he gave assurance of his peaceful state, both toward God, and all mankind, and of his firm belief in those truths which he had preached to others, Mr. Van Vleck earnestly commended him and his family in prayer to the Divine mercy. He then repeated to the dying saint several portions of Scripture—several suitable verses from the Moravian Hymn-book. At length he quoted the words of our Lord to Martha—"I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whoso liveth and believeth in me, shall never die." Here he stopped; when earnestly, though his speech was becoming muffled, the dying saint continued the words, in token of his self-application, "Believest thou this?"

His articulation becoming more indistinct, Mr. Van Vleck, laying his hand on the head of the departing, pronounced the customary benediction of the Moravian church in such cases—"The Lord bless thee," &c.

His restlessness was now so great, that he could not remain easy for a moment; when, to prevent his head falling from the pillow, Mr. B. supported both with his arm. Suddenly the mortal struggle became more violent. His posture became settled: his hands, no longer clasped, as they had frequently been, in the attitude of prayer, were laid quietly by his side, as if awaiting the signal. It was evident now that the commissioned messenger had arrived to conduct the struggling spirit home "The silver cord," was being "loosed," and "the wheel at the cistern broken:" a few short gasps only were drawn, and the happy spirit eliminated the boundaries of mortality and was at rest forever.

The sensations of the spectators cannot easily be described. There was a deep and powerful awe pervading every bosom, commingled with holy delight: each seemed as if standing at the gate of heaven, in solemn stillness, congratulating the happy spirit on having cast away its chains, and burst from thralldom into liberty and life; till the silence was broken by Mrs. B. exclaiming, "Let me die the death of the righteous, and let my last end be like his."

**TO THE PUBLIC.**—The downfall of Babylon, or the Triumph of Truth over Popery, will henceforth be published in the city of New York. All letters therefore, for the future, are to be directed to Samuel B. Smith, editor, New York, instead of being directed to Philadelphia. In consequence of this arrangement I can afford, and will print the "Downfall" on a better and whiter paper than the specimen exhibited in the two first numbers. The paper will be issued weekly. Price \$1 per annum, payable in advance. All letters to be post paid. SAMUEL B. SMITH.

P. S. Editors of the religious papers throughout the Union, will confer a favor by giving the above a gratuitous insertion.

**Sunday Schools in Ireland.**—The Secretary of the Sunday Schools for Ireland in a recent letter to the American Sunday School Union, represents the cause of Sunday Schools in that country as in a flourishing condition. The society has increased in twenty-three years, from two schools and eighty-seven scholars, to 2,746 schools, 210,135 scholars, and 20,156 graduate teachers. The writer remarks, that such effects have been produced by Sunday School efforts in that country, as leaves no room to doubt that the Lord is on their side, and his blessing on their proceedings.

## Obituary.

"Man giveth up the ghost, and where is he?"

### DIED.

In this city, on the 30th ult. Mrs. Sarah A. Holden, aged 34; Samuel Martin, a colored man, aged 26.

In this city, on the 4th inst., Miss Delia Ward, aged 44.

At Hartford, on Wednesday, the 3d inst., Mrs. Ann McLean, aged 86 years.

At Granby, Nov. 4th Mrs. Eunice Chapman, aged 64, wife of Dea. Levi Chapman, and on the 8th, Dea. Levi Chapman, aged 65.

At East Windsor, Nov. 11, Widow Jane Trumbull, aged 53.

At Wallingford, Nov. 25th, Miss Mary Ann Doolittle, aged 25, daughter of Mr. Roswell Doolittle.

Nov. 4th, at the residence of John McGhee, Esq. in Monroe county, Tenn., Mr. Henry S. Rich, aged 26 years, formerly of Farmington, Conn.

## POETRY.

*From the Albany Argus.*

## THE DYING MOTHER.

It is a solemn task, to wait beside  
The couch of the departing; to kneel down,  
And wipe the death-damps from the cold, white brow  
Of those we love; to moisten the dry lips,  
And grasp the hand, too feeble to return  
The slightest pressure, and to see the lid  
Grow fixed and motionless above the eye;  
To utter helplessness to sit, and mark  
Each lessening pulse throb faint and fainter still;  
And know and feel that man can do no more,  
Yet even here the voice of joy sometimes  
Is heard above the wailings of distress,  
There have been those who triumphed, when they  
died:

A form unseen stood by, and whispered words,  
The living may not hear, and nerve the soul  
Of feeble woman, patiently to bear  
Nature's last throes of mortal agony.  
And there ~~was~~ *was* one—a wife, a mother, friend,  
Who taught, while dying, more exalted truths  
Than thousand homilies could ever preach.  
O, might her faltering tongue have uttered speech,  
Methinks her voice had breathed a strain like this.

Why should you bid me stay?

When day is coming, would ye think to keep  
The traveler from his home—to pine and weep,  
And long to be away?

And when the soul doth spring  
To seek its better home, O, could ye bind  
With earthly fetters the expanding mind,  
And check its soaring wing!

I cannot close my eyes,  
And drag my ardent aspirations down  
From the bright hopes and everlasting crown  
That wait me in the skies.  
Not for an earthly love,  
Can I the purer love of Heaven forego,  
Nor give up for the church of God below,  
His holier church above.

To die—this is not hard;  
It is not too hard to leave a world like this,  
And soar away unto the world of bliss,  
And meet the great award!  
But it is hard to strive  
With earth's allurements—to subdue the soul—  
To keep the heart, and the whole life control—  
Oh, it is hard to live!

And yet, if it were given  
To train these little nurslings of my care,  
To mould their thoughts, to teach them words of  
prayer,  
And lead them up to heaven—  
I could awhile remain,  
And guide them further on their doubtful way,  
Shape straight their path, or if their feet should

stray,

Lead back the lost again.

But there's a better guide,  
Who will not fail them when my eyes grow dim  
And I can safely trust them all with Him.

He who himself was tried!  
How sweet is my release;  
My Saviour robbed the grave of its alarm,  
And leaning on His everlasting arm,  
I can depart in peace.

A willow droops over a simple mound—  
The wife, the mother, rests in hope below,  
Waiting the resurrection of the just.

VIATOR.

*Rev. E. Erskine.*—A lady, who was present at the dispensation of the Lord's supper, where the Rev. Ebenezer Erskine was assisting, was much impressed by his discourse. Having been informed who he was, she went on the next Sabbath to his place of worship to hear him. But she felt none of those strong impressions she experienced on the former occasion. Wondering at this, she called on Mr. Erskine, and, stating the case, asked what might be the reason of such a difference in her feelings; he replied, "Madam, the reason is this; last Sabbath you went to hear Jesus Christ preached; but to day you have come to hear Ebenezer Erskine."

## BEATEN PATH OF PRAYER.

The devotion of Christians to the cause of their divine Master, may be instrumental of great good to the ungodly. A young lady, who had renounced the ways of sin and folly, and become devotedly attached to her Saviour, was in the habit of going to a grove for prayer. She performed this duty so often, that the path became considerably trod, which excited the attention of the family. They could not account for it. At length her father observed his daughter go towards the grove. He followed her, and the mystery was explained. Soon after, a neighbor was passing there, and the beaten path was the topic of conversation, when the father remarked,—"That is the path which leads to God! The man was so struck with this remark, together with the ardent piety of the daughter, that he fled to Christ for the forgiveness of sin, and was soon enabled to rejoice in the hope of the gospel.

O! did we but know ourselves, and our Saviour! We are poor, but he is rich; we are dead, but he is life; we are sin, but he is righteousness; we are guiltiness, but he is grace; we are misery, but he is mercy; we are lost, but he is salvation. If we are willing, he never was otherwise. He loves and saves to the uttermost, all that come unto him.

A depraved understanding will not yield that the creature is so bad, and that Christ is so good!

*Te 125.*—To city subscribers, delivered, \$2 50, in advance. To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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